A SHORT CATECHISME, SVMMARILY COMPRIZING THE Principall points of Christian faith,

somewhat corrected and augmented by IAMES BALMFORD *Minister.*

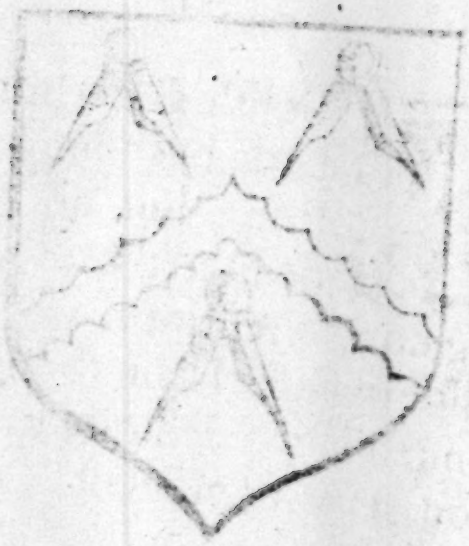
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Prou. 24. 27.

Prepare thy worke without, and make ready thy things in the field, and after build thine house.



AT LONDON,
Imprinted by *Felix Kyngston*, for
RICHARD BOYLE. 1607.



TO THE RIGHT WORSHIPFVLL, THE Maſter, Wardens, Aſſiſtants, and whole company of Carpenters in London, IAMES BALMFORD, a Carpenters ſonne, and a builder, according to his calling and gifts, wiſheth the continuall edification of their godly faith while they trauaile in this vale of teares, and at the laſt the end of that faith euen the ſaluation of their Soules.

THis litle Catechiſme hath been long in Print, but not yet dedicated vnto any. Being now to reprint it with other litle treatiſes, I haue thought it conuenient to dedicate it vnto you, as a monument of my thankefulnes for your many fauours, but eſpecially for your

charitable exhibition, when I was a poore ſtudent in *Oxford*; Hoping that this dedication wil not only incourage you to continue, and increaſe (as God ſhall inable) your Chriſtian charitie to Students of good hope in either Vniuerſitie (than which I know not a more charitable, and fruitfull worke of faith) but alſo ſtirre you vp both to reade the Catechiſme diligently your ſelues, & carefully to cauſe your families to learne it. For it is commonly ſeene; that (howſoeuer too many be newfangled, yet for the moſt part) men are rather moued with thoſe Treatiſes, which are expreſſely & ſpecially addreſſed vnto thẽſelues, and that by ſuch as, in ſome ſpeciall ſort, belong vnto them. This only I deſire, that ye would take ſome paines in examining the

quotations,

quotations, becauſe they giue both light vnto the vnderſtanding, and warrant to the confirmation of the ſeuerall points of this Catechiſme.

I doubt not of your good wil; but whereas this Catechiſme is likely to come into the hands of ſome, who will not, with you, intertaine it fauourablie for my ſake, I ſuppoſe this obiection: One generall, and well conceiued Catechiſme doth moſt edifie; therefore many are but to litle purpoſe: Whereunto I readily and freely anſwere; That, hauing experience how profitably the ſtudies of children haue been furthered, ſince diuerſitie of Grammars hath been aboliſhed, and one certaine Grammar generally to be taught, by act of Parliament eſtabliſhed, I grant that one generall and well con-

ceiued Catechiſme doth moſt edifie, in reſpect of publike vſe: But I am aſſured, that, as ſundry Grammars, ſo ſundry Catechiſmes doe much good in priuate ſtudie, and vſe. For the ſame method of teaching which ſeemeth to ſome plauſible & pleaſant, plaine and profitable, doth not ſeeme ſo to other; And one Catechiſme doth more cleerely lay opē ſome points of Chriſtiā faith, than another, yea handleth ſome neceſſary point, which another doth altogether omit. Againe, It helpeth much to the confirmation of faith, when it is ſeene, that, howſoeuer ſundry men in ſundry ages & countries, publiſh ſundry Catechiſmes, or make ſundry confeſſions (betweene which two there is no great difference) as to ſay with

Ioh.1.29. *Iohn Baptiſt, Behold the Lambe of God*

God which taketh away the sins of the world; or with *Peter*, *Thou art the Christ the Sonne of the liuing God*, the one publishing his office, the other confessing his nature; yet they hold the same *Head*, beleeue in the same *Christ*, iustifie the same *Wisedome*, and professe the same *Truth*. What great profit do Gods children reape by the *Harmony of cõfessions*, as of Churches, so of ancient and late writers? What benefit hath, and doth redound to the Church of God by sundry *Creeds*, not only extant, but some of them in publique vse too, as the *Apostolique*, *Nicene*, and *Athanasian*, euery one doth know, and acknowledge. In these considerations I conceiue hope, that this litle Catechisme will bee offensiue to none, but acceptable to you, and profitable to all such, as with re-

ligious humilitie will vse, & peruse it. And the rather, because they shall find the most necessary doctrine of the Lords Supper more plainely set downe in this Catechisme, than in many other of no greater volume.

Well, what good opinion soeuer this Catechisme shall find in the hearts of other Readers, let me exhort you as a brother, to edifie your selues, with all holy diligence, especially in hearing the *Word* preached, and (as you may) in reading first the *Scriptures*, and then other *Godly* Treatises; Vnderstanding that *Edification*, so much commẽded and commanded in *Holy Writ*, doth signify *Building*. Of which spirituall building, your temporall building should daylie put you in mind; Lest otherwise yee incurre a censure and sentence, like

like to that of the Prophet *Haggai*, viz. *Can yee build houſes for your ſelues, and other; and will yee careleſſely ſuffer the Temple of the Lord (which is your ſelues) to lie waſte? Yee ſhall therefore earne wages, and put them into a broken bag.* But hoping (as I wiſh) that yee will more and more apply your hearts vnto wiſedome, euen that wiſedome which is vnto ſaluation, I commend you to *God*, and the *Word* of his grace, which is able to build further, and to giue you an inheritance among all thé which are ſanctified.

Hag.1.4.6.
1.Cor.3.9.16.

A short Catechisme, *necessarie to be learned of* all Christians.

Q. WHo is the Creator and gouernour of this world?

A. [a] One God, in whom there bee three persons, [b] the *Father*, the *Son*, and the *Holy Ghost*.

[a] *Genes.* 1. *Esay* 45. 5.
[b] 1. *John* 5. 7.

Q. Of all visible creatures which is the chiefest?

A. [c] Man.

[c] *Genes.* 1. 26. *Psal.* 8. 5.

Q. After what manner made hee him?

A. [d] Like vnto himselfe.

[d] *Genes.* 1. 26.

Q. How was that?

A. [e] Free from sinne, and perfect in righteousnes.

[e] *Eccles.* 7. 31. *Ephes.* 4. 24.

Q. To what end made hee him righteous?

A. [f] To serue him.

[f] *Psal.* 119. 73. *Esay* 43. 7.

Q. Did

Q. Did man continue righteous?

g Genes. 3.6. 7.10. A. g No: he fell from righteousnes to sinne.

Q. How did he fall into sinne?

h Genes. 3 6.7. A. h By eating the forbidden fruit.

Q. What abilitie was left in man to serue God after that sinne?

i Genes. 6.5. Ierem. 4.22. Ephes. 4.18. A. i None at all, either in knowledge or affection.

Q. Did that sinne rest in *Adam* alone?

k Iohn 3.6. Rom. 5.12. A. k No: it descendeth from him into all mankind.

Q. What fruites doth it bring forth in all mankind?

l Genes. 6.5. Rom. 5.12. &c. A. l Sinfull thoughts, words, and deeds.

Q. What is the punishment due for sinne?

m Genes. 2.17. Rom. 6.12. & 6.23. A. m Euerlasting death and damnation.

Q. How come we to the knowledge of sinne?

n Rom. 3.20. A. n By the Law.

Q. Wherunto serueth this knowledge?

o Act. 2.37. & 24.26. 1. Cor. 14.24.25. A. o To humble man, and to cast him

him downe in the consideration of his owne miserie.

Q. How is it possible for man to be saued in this miserie?

A. [p] By Iesus Christ.

Q. What is Iesus Christ?

A. [q] God and [r] Man in [s] one person.

Q. Wherefore was he man?

A. [t] To do those things which were to be done for mans redemption.

Q. What be they?

A. [u] His suffering, * righteousnes, * and triumphing.

Q. Wherefore was he God also?

A. [x] That the doings of his manhood might be of infinite vertue.

Q. Why did Christ suffer death?

A. [y] To be our *Iustification*. In acquitting [z] vs of our sinne, * by discharging the punishment due thereunto.

Q. Why was Christ righteous?

A. [a] To be our *Sanctification*, in making [b] vs holy in some measure, [c] and to couer the imperfection of our holines.

[p] *Matth.* 1.21. & 11.28. *Act.* 4.12. & 10.43.
[q] *Rom.* 9.5. *Matth.* 1.23.
[r] *Esai* 9.6.
[s] *Gal.* 4.4.
[t] *Gal.* 4.4.5. *Heb.* 2.9.10.11
[u] *Philip.* 2.7.8.9.10.
* *Matth.* 5.17. * & 16.28.
[x] *Hebr.* 9.14. *Colos.* 2.9. &c.
[y] *Rom.* 3.24.25.
[z] *Colos.* 2.13.14.15.
* 1. *Pet.* 1.18.19.
[a] 1. *Cor.* 1.30.31.
[b] *Iohn* 17.19.
[c] *Exod.* 28.38.

Q. What

Q. What benefit insueth that *Iustification* and *Sanctification* which we haue by Christ?

[d] *Rom.* 1. 16. 17. & 6. 13.

A. [d] Euerlasting life which *Adam* lost by sinne.

Q. What be the doings of Christ his triumph?

[e] 1. *Cor.* 15. 55. 57.

A. [e] Resurrection from death, and [f] Ascention into heauen.

[f] *Ephes.* 4. 8.

Q. Why did he arise from death?

[g] *Rom.* 4. 25. & 8. 34.

A. [g] To seale the merits of his sufferings for our *Iustification*, [h] and to ouercome death for vs.

[h] 1. *Cor.* 15. 57.

Q. Why did he ascend into heauen?

[i] *Rom.* 8. 34.

A. [i] To make continuall intercession to procure [k] sauing helpe, and to [l] take possession for vs.

[k] *Hebr.* 7. 25.

[l] *Iohn* 14. 1. 2.

Q. How are we made partakers of these foure meritorious workes of Christ, to wit, his *Death*, *Righteousnes*, *Resurrection*, and *Ascention*?

[m] *Iohn* 3. 16. *Philip.* 3. 9. 10.

A. [m] By a true Faith.

Q. What is Faith?

[n] *Hebr.* 10. 22. 11. 1. 1. *Tim.* 1. 15. 16.

A. [n] A full perswasion that God is merciful to me for his Son Christ his sake.

Q. If a true faith bee such a perswasion,

swasion, who then bee partakers of those foure meritorious workes of Christ?

A. True faith is alwaies such in it owne nature. but beleeuers are not alwaies sensible of so great a comfort, because of their infirmities.

Q. May I craue some proofe hereof for my confirmation, & comfort?

A. Consider well, 1. The quoted proofes of the description of *Faith*. 2. That otherwise it should not differ, either frō *Opinion* ° which in it owne nature is doubtfull, or from the *Diuels faith* ᵖ which trembleth, because it doth not apply. 3. That the *Godly* ᑫ haue acknowledged as much. 4. What power ʳ *Faith* is of to preserue true beleeuers from despaire, their great feares notwithstanding. And 5. That it is therefore ˢ like vnto the *Spirit of Prayer*, which the faithfull distressed feele weake in themselues, but find strong in the effect.

° *Luke* 24. 21. 25. *Act.* 26. 28. 29.
ᵖ *Iam.* 2. 19.
ᑫ *Psal.* 27. 13. & 77. 9. 10. *Marke* 9. 24. 2. *Cor.* 12. 7. 8. 9
ʳ 1. *Pet.* 5. 5. 6. 7.
ˢ *Rom.* 8. 15. 16. 26. 27. *Matth.* 14. 30. 31.

Q. How may we know when we haue a true faith?

A. When wee know that our faith

Rom. 10.14. 17. faith is grounded on *Gods Word*;
u Phil. 3.4.4.5. 1.Pet. 1.6.8. u Reioyceth in the Lord more or lesse; but alwaies vnfeignedly, notwithstanding crosses and tribulations; and
x Mat. 7.18.20. Galat. 5.6. Iam. 2.18. x In loue bringeth forth good fruits, which are good workes.

Q. What callest thou good workes?

y Mat. 19.16.17. A. y These which God requireth in the ten Commandements.

Q. What if good workes be wanting?

z Iam. 2.20. 21.26. Titus 1.16. A. z Then is iustifying faith wanting whatsoeuer we professe.

Q. Can good workes iustifie?

a Iob. 29. Iam. 2.18. b Rom. 3.27. 28. & 4.2.5.6 A. a They iustifie in declaring vs to be iust before men, b but they do not iustifie in making vs iust before God.

Q. Why so?

c Gal. 3.10. & 5.3.4.17. Hebr. 12.13. A. c Because they are not perfectly done of vs.

Q. To what purpose serue they then?

d Matth. 5.16. e 1.Pet. 2.12. A. d To glorifie God, e and profit our brethren.

Q. Touching ourselues what vse haue they?

A. They

A. [f] They are certaine signes of vnfained faith, [g] and of GOD are well rewarded.

f 1. Tim. 1. 5. Iam. 2. 22.
g Rom. 2. 6. 7.

Q. If good workes be rewarded, then they merite, if they merite, then they iustifie?

A. [h] They are rewarded for Christ his sake, [i] and because of Gods promise, [k] but not for their owne worthines.

h Rom. 8. 17. 18
i Hebr. 10. 36. 2. Cor. 1. 20.
k Luk. 17. 7. 8. &c.

Q. How are Faith & good works begun in vs?

A. [l] By preaching of Gods word, and working [m] of his holy Spirit.

l Rom. 10. 14. 17.
m 1. Cor. 12. 3 4 2. Cor 4. 13.

Q. How are they increased and continued in vs?

A. [n] By the same meanes, and further by the vse of the [o] Sacraments and [p] prayer.

n Eph. 4. 11. &c. 2. Cor. 3. 18.
o Rom. 4. 11.
p Marke 9. 24.

Q. What are the Sacraments?

A. [q] Holy signes and seales of [r] Iesus Christ, and his benefits.

q Rom. 4. 11.
r Matth. 26. 26. &c. 1. Cor. 12. 13.

Q. How many Sacraments bee there?

A. [s] Two: Baptisme, and the Supper of the Lord.

s 1. Cor. 10. 2. 3 & 16.

Q. Why be there two Sacraments and no more?

t Hebr. 9. 15.
u Rom 11. 27.
x Matth. 28. 19.
1 Cor. 11. 23. 25
y Marke 1. 4.

A. t Because the maker and Mediator of the new u Couenant x ordained these and no more, y as seales of the same.

Q. What difference is there betweene these two?

A. Baptisme signifieth our new z birth, or entring a into the Couenant: and therefore we are but once baptised.

z Titus 3. 5.
a 1 Cor. 12. 13.

Q. How doth the *Supper* of the Lord otherwise signifie?

A. Our spirituall feeding or continuance in the Couenant, and therefore b we receiue often, and not only once at Easter, which is c Iewish.

b Act. 2. 42. 46. & 20. 7. 1 Cor. 11. 24. 26
c Leuit. 23. 6.

Q. Why are children baptized?

A. d Because they be the seed of the faithfull, and therefore e within the visible Couenant, so that the seale thereof is f to be administred vnto them.

d 1. Cor. 7. 14.
e Gen. 17. 7.
f Act. 10. 44. 47. Gen. 17. 11. 12.

Q. Why receiue they not the *Supper* of the Lord?

g 1 Cor. 11. 28.

A. g Because they cannot examine themselues.

Q. Of how many things doth a Sacrament

Sacrament consist?

A. Two: a signe perceiued [h] by sense, and a thing signified, not at all perceiued by sense.

[h] *Mark.1.4.8. 1.Cor.11.23. & 10.25.2.3.4*

Q. In Baptisme which is the signe, which is the thing signified?

A. [i] Water the signe: Christ his blood [k] the thing signified.

[i] *Act.8.36.*
[k] *Eph.5.25.26. Hebr.9.14.*

Q. What doth the washing of the body signifie and seale vnto vs?

A. [l] The washing away of our sinnes by the blood of *Christ*, which is our *Iustification*.

[l] *Act.22.16. Rom.5.9. & 3. 24.25.*

Q. What doth it else signifie and seale vnto vs?

A. [m] The reforming of our actions and affections in the name of *Christ*, [n] which is our *Sanctification*.

[m] *Rom.6. 3.5. 1.Cor.6.11.*
[n] *Gal.3.27.24. Ephes.4.23.*

Q. In the *Supper* of the Lord, which is the signe, which the thing signified?

A. [o] Bread and wine the signe, Christ his body and blood the thing signified.

[o] *1.Cor.11.23. 24.25.*

Q. What signifieth the breaking of the bread, and powring of the wine?

A. [p] The breaking of his body

[p] *1.Cor.11.24.*

q Marke 14.24 and q shedding of his blood.

Q. What doth the eating and drinking signifie and seale vnto vs?

r Psal.104.15. r Iohn 6.54. A. r That as bread and wine preserueth our naturall life: so r Christ his body and blood is our spirituall food vnto eternall life.

Q. Howso?

A. Because *Christ* is our continuall s *Iustification* and t *Sanctification*.

s 1.Iohn 1.7.9. t Rom.8.10.11.

Q. Why callest thou the body and blood of Christ spirituall food?

x 1.Cor.10.3.4. Iob.6.35.63. Ephes.3.17. A. x Because it is spiritually receiued by faith, not corporally eaten with teeth.

Q. Are not the body and blood of Christ called spirituall food, because the substance of bread & wine is transubstantiated into the substace of Christ his very body and blood, though only the accidents of bread and wine remaine and be seene?

A. No: For such a *Transubstantiation*, is most contrary to this spirituall banquet, for three reasons.

Q. Which be they?

A. If there be such a *Transubstantiation*,

stantiation, then this Sacrament should want the outward signe. For the accidents, without the substance of bread and wine cannot nourish, and therefore there is no signe perceiued by sense, to signifie spirituall feeding, not perceiued by sense.

Q. What is your second reason?

A. This *Transubstantiation* being a miracle, should bee euidently seene (as was [y] the transubstantiation of water into wine at the marriage in *Cana*) for confirmation of the word, especially in a Sacrament. Seeing both [z] miracles, and [a] Sacraments be called *Signes*, in regard of such confirmation.

[y] *Ioh.* 2. 8. 9. 10. 11.

[z] *Marke* 16. 20

[a] *Rom.* 4. 11.

Q. What is your third reason?

A. By such *Transubstantiation*, the supposed spirituall food, should be a body and blood presently made of bread and wine, and not the body and blood of Christ crucified, and long since [b] made of a woman, which this spirituall banquet doth signifie, and seale vnto faithfull receiuers.

[b] *Galat.* 4. 4.

Q. If there be no such *Transub-*

stantiation, how then can wee eate *Christ* his very body, and drinke his very blood, which are bodily substances [e] abiding in heauen, and that only by faith spiritually?

[e] *Act.* 3. 21.

A. As they who acknowledge his Maiestie to bee their only soueraigne, and do accordingly submit themselues vnto his gouernment, become members of the same politique body, whereof his very person is head: So they [d] who by faith professe Christ to be their only Sauiour, and do accordingly committe themselues to his saluation, become members of the same mysticall body whereof his very person is the head.

[d] *Iob.* 1. 12. & 6. 35. 37. *Act.* 4. 12. *Ephes.* 4. 13. 15.

Q. You speake now of the whole person, & incorporation; but before of the body and blood of Christ, and feeding.

A. As [e] *Incorporation*, and other borrowed speeches of *Holy Writ*, so [f] *Feeding* signifieth our spirituall communion with Christ, yet with some further consideration.

[e] 1. *Cor.* 12. 13. *Ephes.* 5. 23. *Iob.* 15. 1. 4. [f] & 6. 56. 1. *Cor.* 10. 16.

Q. What is that?

A. To teach vs that we are incorporated

corporated into g Christ crucified. As wee are fedde with the flesh of beasts not liuing, h but slaine.

g Ioh. 12.32.33 Rom. 6.3.
h Act. 10 13.

Q. Is not this the reason why both bread and wine be necessarily distributed in the Lords Supper?

A. Yes: and further, i because of the institution: k for a liuely representation of Christ his death; l differing from the thiefes death; m and answering to the sacrifices; n and for the comfortable assurance of our perfect nourishment.

i 1.Cor.11.23. 24.25. Matth 19 6.
k 1.Cor.11.26.
l Joh. 19.32. 33.34.
m Leuit.7.2.
n Psal. 104.15. Ioh 6.35.54. 55.

Q. Is not then our perfect nourishment another consideration of our spirituall feeding, besides our incorporation into Christ?

A. Yes: for o if we eate Christ, we shall liue by Christ, and p that (as it were) with health, q which is the effect of such incorporation.

o Ioh 6.57.
p & 4.49.51. 52.
q & 15.4.5.

Q. Expresse this yet more fully.

A. As he who corporally feedeth with good digestion, feeleth his heart r gladded, and the whole man better inabled to performe the actions of naturall life; So he who spiritually feedeth by a true faith, feeleth s the

r Act.14.17. 1.King.19.7.8
s Rom.5.1.2.

peace of conscience, and [t] the whole man better inabled to performe the actions of a spirituall life.

[t] *Galat. 2. 20. John 6. 57.*

Q. Then I perceiue that the Scripture vseth borrowed speeches in regard only of *Eating* and *Drinking*, and not of *Christ* his body & blood; because our communion, though really and verily with *Christ* himselfe crucified, is yet by the spirituall meane of a true faith.

A. It is so; As may be euidently seene in the 6. chapter of *Iohn* so often quoted. For whereas in the 54. verse *Christ* saith, *Whosoeuer eateth my flesh, and drinketh my blood hath eternall life*; in the 35 verse he saith, *He that commeth to me shall not hunger, and he that beleeueth in me shall neuer thirst*. So that *Feeding*, *Comming*, and *Beleeuing* are manifestly, in this case, all one, And consequently our receiuing of *Christ* crucified must of necessity be spirituall. As it further appeareth in the 12. verse of the first chapter of the same booke.

Q. All that come to the Lords table, do they spiritually receiue the body

body and blood of Christ?

A. No: The wicked receiue only [u] the signes to their damnation, not [x] the things signified to their saluation.

Q. Why so?

A. [y] Because they receiue vnworthily.

Q. How may we receiue worthilie?

A. By comming to the Lords table with [z] Faith and [a] Repentance.

Q. What is repentance?

A. A forsaking [b] of our sinnes and turning [c] to God, by [d] amendment of life.

Q. Can we beleeue and repent of our selues?

A. [e] No: And therfore we must craue [f] these and all other graces of God by earnest prayer.

Q. What is prayer?

A. [g] An earnest request to God, in [h] y name of Christ for all things [i] necessary.

Q. How may we be sure to obtaine all things necessary?

A. [k] If we aske in faith: [l] For so

[u] *Luke* 22.26. 27. & 22.14.
[x] *Iohn* 13.2. & 6.35. 2.*Thess* 3.2.
[y] *Mat* 8.11.12. 1.*Cor*.11.27.
[z] *Iohn* 6.35.
[a] 1.*Cor*.11.30.31
[b] *Ezec*.33.11.
[c] *Jerem*.4.1.2.
[d] *Matth*.4.17.
[e] *Philip*.1.29. *Ezec*. 11.19.
[f] *Marke* 9.24. *Jerem*.31.18.
[g] *Luke* 18.1. &c.
[h] *Iohn* 14.13.
[i] *Iam*.4.3.
[k] *Mar*.9.22.23
[l] *Matth*.21.22.

so God hath promised. To whom be glory for euer. Amen.

A PRAYER.

O Most mercifull and gracious Father, whereas we are not able of our selues to perceiue
m 1. Cor. 2. 14. the things of the Spirit, m being naturall men, yea so foolish
n Ierem. 4. 22. n and of no vnderstanding, that howsoeuer, we are wise to do euill, to do well we haue no knowledge, we most humbly beseech thee for Christ his sake to
o Ier. 31. 33. remember thy o Couenant, and
p Ioh. 16. 13. teach vs by thy p holy Spirit, which
q 1. Cor. 2. 10. 12. searcheth all things, q yea the deepe things of God, to know those things which thou hast giuen vs. Suffer vs not therefore, O Lord, with the
r 1. Ioh. 5. 19. 20. r world to lie in wickednes, but giue vs a mind to know thy Sonne Iesus Christ, who is very God and eternall
s Luke 24. 45. life. And open our s vnderstanding,
t Iohn 5. 39. that we t searching may vnderstand the Scriptures, which are able to
u 2. Tim. 3. 14. 15. u make vs wise vnto saluation. And

whereas

whereas sinne [x] hangeth so fast on, that we cannot run the race that is set before vs, with an eye still looking to Iesus the Author and finisher of our faith, with groning spirits we intreate thee, to separate them from vs, as far as the East is [y] from the West, that hauing laid a sure foundation [z] of repentance from dead works and faith towards God, we may be led forward to perfection, and hauing learned the doctrine of the beginning of Christ, we may grow [a] vp into him which is our head, vntill we meete together in the vnitie of faith, and knowledge of the Son of God vnto a perfect man, and vnto the measure of the age of the fulnes of Christ. That so growing in [b] grace and knowledge of our Lord and Sauiour Iesus Christ, we be not plucked away with the error of the wicked, and fall from our owne stedfastnes: but hauing the righteousnes of God reuealed to vs from faith to faith, we may perceiue indeed, the Gospel to be to vs the power of God to saluation, and so go from strength to strength, till we appeare before God

[x] *Hebr.* 12.1.2

[y] *Psal.* 103. 12.

[z] *Hebr.* 6.1.

[a] *Eph.* 4.15.13

[b] 2. *Pet.* 3.17.18

Rom. 1.16.17.

Psal. 84.7.

God in Zion. Which graces, with all other blessings spirituall and temporall, for our selues and euery member of thy Church, we beg of thee O holy Father in the name and mediation of our Lord and Sauiour Christ Iesus, further recommending our selues, our prayers and wants to thy fatherly consideration, concluding in that most holy prayer which our Maister himselfe hath taught vs, saying: *Our Father which art in heauen, &c.*

FINIS.